

Yarmouk University

Faculty of Arts

Department of English Language and Literature

A Study of Some Common Idioms in Jordanian Arabic

دراسة للعبارات الاصطلاحية الشائعة في الأردن

By

Alaa Kareem Maayah

Supervisor

Prof. Yousef Bader

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Alaa Kareem Maayah

B.A. in English for Specific Purposes, Jordan University for Science and Technology, 2008.

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Approved by:

Prof. Dr. Yousef Bader ____________ **Supervisor**

Prof. Dr. Mohammad Al- Ajlouny ____________ **Member**

Prof. Abdullah Al-Shunnaq ____________ **Member**

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Dedication

I wholeheartedly dedicate this thesis to:
my kind and helpful supervisor, Prof. Yousef Bader,

my dear father and mother,

my wonderful brothers, and

to my dear relatives and friends.

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Contents

List of Arabic Phonetic Symbols

Arabic Letter	Symbol
أ	?
ب	b
ت	t
ث	ɵ
ج	j
ح	ħ
خ	x
د	d
ذ	ð
ر	r
ز	z
س	s
ش	ʃ
ص	S
ض	dh
ط	T
ظ	th
ع	ʕ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
يه ي	e:
الألف الممدودة	a:
الواو الساكنة وما قبلها مضموم	u:
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Abstract

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This study was designed to shed light on common Jordanian idioms from two perspectives: context and pragmatics. It aimed at: (a) studying the most and the least frequent functions of idioms that are used in Jordanian community; (b) studying the contexts in which these idioms are used; and (c) comparing the analyzed idioms with the results of other studies that have tackled these idiomatic expressions. The study used the procedure of recording actual conversations among interlocutors. The results showed that there are at least eighteen functions for idioms in Jordanian Arabic, the most important of which is criticism, followed by request, hopelessness, and praise. The least frequent functions are complaint and promise preceded by respect, trying to remember, sadness, inquiring, and threat. The results also demonstrated that context plays a role in determining many functions.

Key words: Idiomatic expressions, context, semantics and pragmatics, literal meaning.

Chapter One

Introduction

1.1 Overview

The use of idioms is a feature of discourse that, according to Johnson Laird (1993), frustrates any simple logical account of how the meanings of utterances depend on the meanings of their parts and on the syntactic relation among those parts.

Language as a system of communication may have both a literal and a figurative meaning. The literal meaning can be identified through the direct meaning of the word itself, but figurative meaning is more difficult to be figured out, as it is the case with metaphors, idioms, clichés, proverbs and fixed expressions.

Actually, using language as means of communication might be appropriate if the spoken statements are closely related to the environment of discourse. This is clearly stated by Levinson (1983:1) who affirms that "a person does not make a statement unless that statement is relevant to the linguistic and nonlinguistic context". He adds that "as it is the responsibility of the speaker to utter only sentences which are relevant, it is the responsibility of the listener to determine the relevance of the sentence he/she hears". (p.2)

In addition, Hymes (1962: 25) states that communication involves an interaction between the setting, the participants, the topic, the forms, and the values held by the participants. This, in turn, means that communication is social interaction that requires coordinated actions of multiple participants in terms of actions, beliefs and norms. This might apply to any component of ordinary language like idiomatic expressions, which are the focus of this study.

1.2 Idioms

'Idiom', an originally Greek word meaning 'one of a kind', refers to an expression or words whose components do not reflect their actual meanings.

Genzel (1991: 4) states that idioms are part of daily speech and "it's impossible to be proficient in English without knowing idioms and expressions." Curry (1988: xiii) also states that "the more idioms that a non-native speaker of English can use in the right context in conversation with native speakers, the more easily [sic] will be able to establish a communicative relationship." Genzel's and Curry's points show that mastering the use of idioms might be a sign of proficiency in English, or any other language like Arabic, which is the focus of this study, especially for non-native speakers of language.

Furthermore, Wray (2000: 473-479) discusses the importance of using idioms and why they exist within language in two main points. First of all,

fixed expressions, like idioms, save effort in processing: they are ready-made expressions for us to use in utterances to express our ideas, so that we do not have to generate the idea word by word into an utterance by ourselves. Secondly, he gives socio-interactional reason: they have several functions, like greeting, thanking, apologizing, expressed within certain and fixed frames in social interaction.

Gibbs & O'Brien (1990), Baker (1992) Palmer (1981) and many others agree with Wray's suggestions affirming that expressions like idioms are important because they might play a vital role in language and can improve the communication to make it more descriptive and vivid.

1.2.1 Definition of Idioms

It is worthy to mention, in this study, the most noticeable definitions regarding idioms. For instance, Healey (1968), Langacker (1968) and Benedito (1977) define idioms as group of words whose meaning cannot be predicted from the meanings of its parts. This definition shows two basic characteristics of an idiom: it is a complex lexical item, and its meaning cannot be inferred from its parts.

Cruse (1986) maintains that in order to define idioms we have to stick to the semantic components. Moreover, Carter (1987) states that an idiom is learned and used as a single unit. It should not be analyzed into its constituents; it is unchangeable and always carries a figurative meaning.

Furthermore, Baker (1992:63) rightly points out that idioms "are frozen patterns of language which allow little or no variation in form and […] often carry meanings which cannot be deduced from their individual components". He also states that the order of any given idiom is fixed, in the sense that the structure of these expressions cannot be changed nor one can delete any element containing them.

Palmer (1996: 80) also affirms that "a large number of idioms contain a verb and a noun, but although the verb may be placed in the past tense, the number of the noun can never be changed". For instance, the expressions "kick the bucket" and kicked the bucket" are largely used in English, in contrast to "kick the buckets" which never occurs. For this purpose, Ghazala (2003:204) defines idioms as "special, metaphorical, fixed phrases whose meanings and forms are not negotiable".

1.2.2 Criteria for Identifying Idioms

In this section, the criteria for identifying idioms will be applied to some common Jordanian Arabic idioms. This might lead us to determine whether these idiomatic expressions also have the same criteria or characteristics as those in other languages.

Lakoff (1987) and Kovecses Sazbo (1996) state that an idiom has metaphorical features which have been overlooked. They maintain that "frozenness" is a significant feature of idioms, which is that of having fixed

structure that does not allow deletion or substitution. Otherwise, it might change the meaning of the idiom itself.

Applying the "frozenness" criterion on Jordanian idioms, on might state that although the structure of Jordanian idioms is fixed, it allows some kinds of alternation or reformulation in a limited way at the morphological level. For example, an idiom like الك ولا لّذيب ' /iilak wala: lliði:b/ to you or to the wolf allows morphological variations like إلكوا ولا لّذيب /?illku: wala: lliði:b/ or الِك ولا لّذيب /iilik wala: lliði:b/ as these changes do not affect the meaning of a given idiom.

Moreover, Fernando and Falvells's (1981:17) have established other important characteristics or criteria regarding idioms:

1) The meaning of an idiom is *not* the result of the compositional function of its components;
2) An idiom is a unit that either has a homogenous literal counterpart or at least individual constituents that are literal, though the expression as a whole would not be interpreted literally;
3) Idioms are transformationally deficient in one way or another;
4) Idioms constitute set expressions in a given language; and
5) Idioms are institutionalized.

Studying Jordanian idioms in terms of these principles will lead us to the following results. Firstly, the meaning of Jordanian idioms, specifically, and in any language, generally, might not be transparent from its

components. For instance, a Jordanian idiom like على راس لساني /ʕala ra:s ilsa:ni/ ' on the tip of my tongue', comprises the proposition على 'above'; راس 'tip'; and لساني' my tongue', has a meaning that might not be inferred from these words. This idiom describes *the desirability of a person to remember something but struggles to do so*. Nevertheless, its components do not imply this. This actually conforms to the first and the second criteria.

Syntactically, the structure of idioms is more or less fixed and cannot be much modified. This means that not all grammatical transformations can be applied to idioms. Some Jordanian idioms might have the same characteristics, in the sense that their structures might be neither altered nor reformulated as it can be clearly noticed in the previous example, e.g. making it plural or referring to second person. This actually conforms to the third criterion which states that "idioms are transformationally deficient in one way or another".

Finally, the last two features also agree with Jordanian idioms. For instance, when it comes to the matter of institutionalization, which argues that the meaning and the function of idioms become accepted and widely recognized in the language, Jordanian idioms have the same feature. In the sense, that they are widely used and accepted regardless of their semantic (meaning) and syntactic (structure) correctness. Irujo (1986a, 288) and Lennon (1998, 11), among others, maintain that the meaning of an idiom

must be institutionalized. This feature of idioms distinguishes them from other types of figurative expressions (e.g. common metaphors).

1.2.3 Common Classifications of Idioms

The following paragraphs introduce the most common methods that classify idioms. Cowie and Macking (1985, xi) state, in ODCIE (Oxford Dictionary of Current Idiomatic English), that the syntactic properties of idioms can be classified as **phrasal idioms** and **verbal clause**. Actually, both Cowie and Macking introduce more than those but going through them in details will be too long. Therefore, the focus will be on those types provided with examples from Jordanian idioms.

Phrasal idioms can be defined as a group of words without a subject and verb, used as one part of speech. Actually, there are several types of phrases including the verb phrase, noun phrase, and prepositional phrase. For instance, **Noun phrase:** A word group with a noun or pronoun as its head; **Adjectival phrase:** an adjective phrase (or *adjectival phrase*) is a phrase whose headword is an adjective; **Prepositional phrase**: consists of the preposition, its object, and modifiers of the object; and **Adverbial Phrase**: group of words that act together as an adverb, giving more information about a verb, adjective, or other adverb in a sentence. The **verbal clause** can be defined as idioms headed by a verb.(Smets:2003)

The following table shows the classifications of phrasal idiom:

Table 1: Phrasal idioms

Phrase	**Jordanian Idiom**	**Literal Translation**	**Pragmatic Meaning**
Noun phrase	صحه وعافية	health and well-being	wishing someone a nice and healthy meal
Adjectival Phrase	بحال الكشك	like dried yoghurt with wheat	Something very chea
Adverbial Phrase	بالهوى سوى	'In air together'	we are in the same boat
Prepositional Phrase	على راسي	On my head	showing respect to someone

The following table shows Cowie's and Macking's classifications of verbal idioms:

Table 2: Verbal Idioms (ODCIE2, xi):

Form	**Jordanian idiom**	**Literal Translation**	**Meaning Or Function**
V+ Complement	خذ الباب بأيدك	Take the door with your hand	close the door on your way out, please
V + Direct Object	أعصر عقلك	Squeeze your brain	To do brain storming
V + Direct Object +Complement	شد أجرك شوي	Strengthen your leg a little bit	Come as fast as you can
V + Indirect object +Direct Object	ورجوني عرض كتافكوا	Show me the width of your shoulders	get out
V + Direct Object +Adjunct	دير بالك على حالك	Direct your attention towards yourself	Take care of yourself

Cowie and Macking (1985) state that the classifications of both **phrasal** and **verbal** idioms are taken as grammatical patterns; the semantic

meanings are wholly put aside. For instance, **phrasal idioms** (as in Table 1) are most commonly occurring in their phrasal pattern, the full sentence is not taken in consideration, the **verbal idioms** (as in Table 2) are all verbal idioms.

Another classification that will be applied to Jordanian idioms is Strässler's approach (1982, 15-16). He classifies idioms as: **Sayings**: traditional expressions that usually contain advice or express some obvious truth; **Tournure idioms**: they consist of at least two words and have a phrase- like structure. They are the type of expressions that people generally identify. Such as *to rain cats and dogs*; **Binominal idioms**: have two nouns and their structures are fixed in the way that their word order cannot be reversed (e.g. *coffee and cream, by and large*); **Frozen similes**: is an expression which describes a person or thing as being similar to someone or something else; and **Phrasal compound idioms**: are compounds which refer to a specific, generally known object, using common nouns (e.g. *white elephant, hot)*

The following table introduces Strässler's classifications.

Table 3: Strässler's classifications

Category	Jordanian Idiom	Literal Meaning	Meaning or Function of Jordanian idiom
Sayings	بنفخ بقربة مخزوقة	Blowing in a pierced water skin	Used when there is no benefit from trying of doing something.
Tournure idioms	واقف على الدقرة	Halting to an error	A person who always interrupts and objects to others' speech or a person who always tries to hunt for people's mistakes.
Binomials	أيدي وأيدك	My hand and your hand	Means together
Frozen similes	عقلة ناشف	His brain is dry	A stubborn person
Ungrammatical, but generally accepted and widely used expressions,	شيل الفكرة من راسك	Remove the idea from your brain	Forget the idea

Further classifications which group both idioms and fixed expressions can also be figured out. For instance, Makkai's classifications can be considered as one of the most leading taxonomy of idioms and his study of idioms is used .as a reference.

According to Makkai’s study (1972: 117), there are two idiomaticity areas in English, to either of which an idiom can belong to *lexemic and sememic* idiomaticity areas. The lexemic expressions consist of expressions of more than one word. While, sememic idiomacity includes those expressions which comprise more than word and might not allow syntactic variation as well as they cannot be grasped or understood in terms of literal or logical sense, e.g. proverbs.

1.3 Semantics/ Pragmatics and Idioms

Semantics and pragmatics are different disciplines. Nevertheless, they mainly deal with the meaning of the utterance(s), sentence(s) and word(s). For instance, Griffith (2006: 1) states that "semantics and pragmatics are the two main branches of the linguistic study of meaning". Hence, the term *meaning*, in such context, is not only restricted to the literal meaning but also to the functional or semantic/pragmatic meaning.

Griffith draws a clear distinction between semantics and pragmatics by stating that semantics is the study of the "toolkit" for meaning: knowledge encoded in the vocabulary of the language and in its patterns for building more elaborate meanings, up to the level of sentence meanings, while pragmatics is concerned with the use of these tools in meaningful communication. This means that pragmatics is the interaction of semantic knowledge with our knowledge of the world, taking into account contexts of use.

British and World English in *Oxford Dictionary* defines semantics as the branch of linguistics and logic concerned with meaning. Its two main areas are **logical semantics**, which is concerned with matters such as sense, reference, presupposition and implication, and **lexical semantics** which is concerned with the analysis of word meanings and the relations between them (*Oxford Dictionary*). The present study focuses on lexical semantics as it deals with the meaning of idiomatic expressions.

Horn and Ward (2006: xi) define Pragmatics as "the study of those context-dependent aspects of meaning which are systematically abstracted away from in the construction of content or logical form".

Studying the idiomatic expressions in terms of semantics and pragmatics, it might be clear that the meaning or the function of given idioms might only be grasped by using those two linguistic disciplines. Semantics assists in figuring out the metaphorical and descriptive meaning of idiomatic expressions while pragmatics investigates the use and the context in which they are employed.

Taking in consideration that pragmatics, unlike semantics, studies the meaning with reference to the situation, it might be clear that an idiom like “Crack the window,” in a context where the room is a little stuffy, and the speaker has just said prior to this that they have been feeling a little warm, then the hearer would know, pragmatically, that the speaker would like the hearer to open the window a 'crack' or just a little. Otherwise, semantically, it might be understood in a completely different way.

To conclude, as the example above shows, considering both the pragmatic and semantic meaning of any idiomatic expression is important when communicating with other people. Although semantics is concerned only with the exact, literal meaning of the words and their interrelations, pragmatic usage focuses on the inferred meaning that the speakers and listeners perceive.

1.4 The Problem of Jordanian Idioms

Each language is rich with idiomatic expressions whose literal translation might not help in figuring out their actual meanings and functions. Likewise, Jordanian Arabic is rich with idiomatic expressions and their meanings might not be the sum of their components. For instance, /*wallah lafarji:k*/ والله لفرجيك is considered a typical example of Jordanian idioms and has a meaning which is completely different from its components. In this sense, this idiom literally means 'I swear I will show you', but it is generally used to *threaten someone*. This can be inferred and proved by examining the meaning of each individual component which forms such idiom; *walla* (by god) and *lafarji:k* (I will show you). Clearly, such analysis shows that these words are not the sum of the explicit meaning of this idiom. Hence, one might state that neither each word nor the combination of words can help to predict the right meaning of Jordanian idioms. Therefore, Jordanian idioms and their several interpretations in different contexts form the problem to grasp their right meaning.

As a matter of fact, Jordanian idioms, like any other language, are frequently used in everyday life. Almost every Jordanian person uses several idioms in the course of conversation. This stems from the fact that such expressions are helpful in expressing complicated ideas in a simple manner.

Going back to one of Strässler's classifications (1982: 15-16) which states that some idioms are "Ungrammatical, but generally accepted and widely used expressions", it is important to bear in mind that some Jordanian idiomatic expressions might also be ungrammatical. Nevertheless, they are employed in everyday speech with their fixed structure as it has been noticed in table 3.

1.5 Statement of the Problem

The present thesis is an attempt to study the most common idioms used in Jordanian Arabic. Bearing in mind that some idiomatic expressions are more recurrently used than other idioms, this motivates the researcher to study the most and the least frequent functions of idioms that are used in Jordanian community. Furthermore, this study will examine the contexts in which these idioms are used.

1.6 Significance and Purpose of the Study

This study aims at highlighting the meaning and the context of the collected Jordanian idioms with regard to the situations in which they were heard. Bearing in mind that the collected idioms are gathered from several contexts like marketing and educational area, this can help in introducing new idiomatic expressions to the Jordanian idioms' dictionary.

Taking in consideration that some of the collected idioms have been introduced, in this study, with their translation or pragmatic meaning, the researcher believes that this might also help the translators and non-native

speakers of Arabic to know more about the meanings and the contexts of these idioms

The importance of this study stems from the fact that it might be one of the few study that examines and analyzes Jordanian idioms used in everyday speech. Hence, from a linguistic point of view, this study examines the importance of the context in understanding the collected idioms. Thus, this study will try to:

1) Study the most and the least frequent idioms that are used among interlocutors;

2) Study the contexts in which these idioms are used;

3) Compare the analyzed idioms with other studies that have tackled these idiomatic expressions.

1.7 Limitations of the Study

The present study has a number of limitations that should be noted.

- Firstly, the study is limited to pragmatic and sociolinguistic aspects of idioms; other perspectives are not covered. .
- Secondly, it is limited to the idioms that are used in the colloquial Jordanian Arabic; Standard Arabic is not involved. .
- Finally, the data of the study are collected from Yarmouk University and the city of Al-Husn; other areas are not included in the study.

Chapter Two

Review of Related Literature

2.0 Introduction

This chapter investigates previous studies on fixed expressions such as proverbs, focusing on idioms as the subject of many studies.

2.1 Studies Related to Idioms

Al Uzaizy (1982) argues that studies which are mainly about proverbs and idioms are appreciable as they provide information about the way people think, behave and their social and cultural background. He studies proverbs and idiomatic expressions along with their original stories and circumstances, examining some of their difficult lexical items.

El-Barouki (1985) introduces a cultural analysis of idiomatic expressions used in Syrian Arabic. The study sheds light on the cultural aspects which explain the context in which these expressions are used. The author provides an explanation of the relationship between language and culture, and the behavior of idioms in Arabic, in addition to their nature and role in language acquisition.

Abdel-Massih (1987) conducts a study on the language, culture, customs and traditions of Egypt, focusing on the important role of proverbs and metaphoric expressions in everyday speech on Egyptian Arabic. The

study was intended to familiarize American students with the idiomatic expressions that are frequently used by Egyptians in daily speech.

Mir (1989**)** sheds light on the verbal idioms of the Holy Qur'an. He assures that the variation and the complexity of structure grasp the interest and the pleasure in reading this book. In his study, he points out that verbal idioms are significant component of the Qur'anic vocabulary. For one thing, they occur quite frequently, a fact that quickly becomes clear to one who keeps an eye open for them.

He also draws the attention to the number of idioms which each verse contains and the importance of understanding these idiomatic expressions. In fact, his study is comprehensive since it covers and describes every verbal idiomatic expression mentioned in the Holy Qur'an with its transcription. This will help the non-native speakers of Arabic to have clear knowledge of the idiomatic expressions that are mentioned in the Holy Qur'an. Furthermore, the author gives the use and the purpose of each verbal idiom mentioned in the Holy Quran.

Burgoon et al. (1996: 41) state that idioms have a direct verbal translation and can be substituted for the words they represent without affecting the meaning. Their precise meaning is known by most or all members of a social group. Furthermore, they assure that fixed expressions like idioms are most often sent intentionally to transmit a message and are recognized by receivers as meaningful expressions. Finally, they further

maintain that the sender takes responsibility for having the spoken idiom delivered with clear meaning even if displayed out of context.

Mosawe (2011) compares the types of idiomatic expressions, proverbs, maxims, sentences, etc. She maintains that most of the idiomatic expressions are originally proverbs but because of their frequent use in everyday speech, they turn to become significant parts of the social as well as the cultural life. She adds that the importance of the use of idioms in political discourse because of it is scientific and practical impacts.

Aldahesh (2013) conducts a contrastive study, known as *On Idiomaticity in English and Arabic: A Cross-Linguistic Study*, to understand the behavior of idiomatic expressions between Arabic and English. He comes up with the results which prove that both languages rely on idiomatic expressions in the written and spoken form. He further maintains that in both languages idiomatic expressions are semantically and syntactically restricted and that they are rather cultural-specific.

Chapter Three

Methods and Procedures

3.0 Introduction

This chapter describes the population and the sample of the study. Data collection and analysis are also tackled.

3.1 Population of the Study

The populations of the study are all native speakers of Arabic at Yarmouk University and the city of Al-Husn. In the sense, the collected idioms, which are one hundred, are all grasped from Jordanian community.

3.2 Sample of the Study

The sample of the study consists of one hundred idioms collected from actual conversations among students, professors at Yarmouk University as well as among friends and relatives outside the university.

3.3 Instruments of the Study

The instrument that was used to complete this study is natural data.

3.3.1 Natural Data

This study is analytical in nature. It mostly depends on collecting spoken Jordanian idioms from Jordanian native speakers through conversations among students and professors at Yarmouk University, and communications among relatives and friends outside the university context. The collected idioms are one hundred. However, only fifty idioms are

analyzed under the umbrella of pragmatics, and context. (Appendix A contains a full list of such idioms)

3.4 Data Analysis

The analyzed data are the collected idioms. The analysis is based on examining fifty idioms out of one hundred in terms of their contexts, and pragmatic meanings

CHAPTER FOUR

Findings and Discussion

4.0 Introduction

This chapter aims at analyzing the meanings and functions of some common Jordanian idioms with regard to their context. The analyzed idioms are gathered by recording conversations among students, professors at Yarmouk University, as well as among relatives and friends outside the university.

4.1 The Meanings and Functions of Idioms

This section analyzes some Jordanian idioms pragmatically with regard to their context. The number of collected idioms is one hundred. However, only fifty representative idioms are analyzed, the others are similar or close to the fifty idioms being discussed. A list of all collected idioms with their literal meaning, transliteration, and idiomatic meaning are found in Appendix A.

The table below shows the functions of idioms collected with frequency and percentage:

Table 4: Frequency and Percentage of idioms According to Function

Functions	Frequency	Percentage %
1. Criticism	16	15.6
2. Request	12	11.7
a. Positive	9	
b. Negative	3	
3. Hopelessness	12	11.7
4. Praise	11	10.7
5. Dissatisfaction	8	7.8
6. Advice	7	6.8
7. Wish	6	5.8
8. Acknowledgment	6	5.8
9. Satisfaction	4	3.9
10. Solidarity	4	3.9
11. Plentiness	3	2.9
12. Threat	2	1.9
13. Inquiry	2	1.9
14. Sadness	2	1.9
15. Trying to remember	2	1.9
16. Respect	2	1.9
17. Promise	1	.9
18. Complaint	1	.9
Total	101	100%

Note: The total number of idioms in the above table is one hundred and one although the collected idioms are only one hundred; this is because some idioms have more than one function. Therefore, they fall under more than one category.

As we see from the table above, there are at least 18 functions for idioms in Jordanian Arabic. Criticism is the most frequent one with 16 or 15.6% of the 102 idioms collected conveying this function, followed by request and hopelessness 12 or 11.7% each and praise 11 or 10.7%. The least frequent functions are complaint and promise 1 or .9% each preceded by respect, trying to remember, sadness, inquire, and threat 2 or 1.9 for each function.

4.1.1 Criticism

This section discusses eight idioms out of the sixteen collected. All the idioms listed below are used for the purpose of criticism. Thus, the analysis includes the context, and comparison with other studies.

1) لسانة طويل
/lsa:nuh Tawi:l/
Literal meaning: 'His tongue is long'
Pragmatic meaning: This idiom describes a person who usually gossips too much and talks freely about anything

This idiom is usually used in referring to a person as being very talkative, that is a person who comments a lot on everything. It has been grasped in a situation where a guy has used it to judge another person for being talkative and therefore he wants to avoid communicating with him. This idiom might be also used in a context other than the former one. For instance, in Jordanian community, parents might use this idiom when their kid reveals a secret by accident. El-Barouki (1985) argues that Syrian community might use this idiom to refer to a person who is avoided by

others because s/he talks too much. Another idiomatic expression which also describes a person who talks and comments a lot is بالع راديو /ba:l radiu:ʕ/. The word radio in this idiom is a device which broadcasts talk almost all the time, and this is why the person whose habit of talking all the time is described as a radio.

2) واقفين على الدقرة
/wa:gifi:n ʕala iddaqrah/
Literal translation: ' They halt to an error'
Pragmatic meaning: This idiom used to talk about a person who always interrupts and objects to others' speech or a person who always tries to hunt for people's mistakes.

This one, on the other hand, has been used by a teacher while addressing his students for criticizing their behavior. They have kept interrupting him while he has been trying to inform them of the material included in the final exam. Leaving him with no opportunity to talk, he utters this idiom to express his criticism over their behavior and to inform them that they should give him a chance to talk. Another idiomatic expression that might be equivalent at the level of meaning to the former idiom is that of قاعد على ركبة ونص /qa:ʕid ʕala rukbah w nuS/.

3) أعصابه بارده
/?aʕ Sa:buh ba:rdih/
Literal meaning: 'His nerves are cold'
Pragmatic meaning: Someone indifferent

According to the data collected, this idiom has been used by a mother who is complaining in front of her relatives about her careless child who is indifferent about life's problems. This idiom might also be used to describe

a person who postpones the required tasks. Maxos (2003) argues that this expression might have negative connotations when it describes an irresponsible person. Another idiomatic expression which is, somehow, similar to the former one at the level of meaning is بنشف الريق /binaʃif ilri:q/ which also means "partially introverted responds slowly to actions" El-Barouki (1985:105).

4) بالي طويل
/ba:li: Twi:l/
Literal meaning: 'My patient is long'
Pragmatic meaning: This idiom describes someone who takes a long time to do a certain job

As for this one, it is used by a girl in front of relatives whom are participating with her in a game known as *dare and truth*. She uses it to concede that the two things she really hates in herself are those of being too lazy and for always postponing her tasks. Other idioms that might be equivalent to the former one are روحك طويله /rwħh Twi:lh/ عليت قلبي /ʕale:t qalbi/ which also describe a person who putts of the required tasks for a long time.

5) عقلة ناشف
/ʕagluh na:ʃif/
Literal meaning: 'His brain is dry'
Pragmatic meaning : This idiom is used in criticizing a person as being stubborn to his/her idea

This one is used in a conversation between two married sisters where one of them tries to show that her husband adheres to his ideas and never

changes his mind. Another idiom which is equivalent at meaning and function level to the former idiom is راسه ناشف /rasuh na:ʃif/ which describes someone as being restricted to his/her ideas and thoughts. El-Barouki (1985: 102) claims that this idiom is mostly used to "describe a person who refuses to accept advice yet follows his or her own thinking". He further maintains that this idiom is used in Syrian Arabic to describe a person who is proud of his/her culture and history and sees him/herself higher than others.

6) شاده على حالها
/ʃa:ddh ʕala ħa:luha/
Literal meaning: 'She is squeezing herself'
Pragmatic meaning: This idiom describes a person who is tense

As for this one, it is used in a situation where a girl who is very stressful regarding the major that she will study after high school. Therefore, her mother uses this idiom to criticize her daughter's over-stress and tensed behavior regarding the previously mentioned issue since it is too early to think about it. This idiom might be used in further contexts other than the former one. For instance, it might be used to praise someone who works hard to achieve his/her goal. In Jordanian society, several idioms might be similar in meaning for this idiom. For instance, the idioms حارق دمك /ha:rq damak/ and موت حالك /mwit ħa:lak/, refer also to a person who is either diligent or very stressful and tense.

7) دمة ثقيل
/dammuh ɵagi:l/
Literal meaning: 'His blood is heavy'
Pragmatic meaning: This idiom describes an undesirable person

This one, on the other hand, is used in a context where there are three participants; two of them are close friends while the third one is not liked by the other two. So, one of the two friends uses this idiom in order to show that the third person would continue talking for a long time if he would have a chance to.

Bearing in mind that the idiom ثقيل الدم/ɵaqi:l ʔiddam/ has different words ordering from the former one, McLoughlin (1988) states that the two have the same meaning. Since the idiom (دمه ثَقيل / dammuh ɵaqi:l/) means *undesirable person*, and the idiom (ثقيل الدم /ɵaqi:l ʔiddam) refers to person who is *a heavy disposition or hard going*. However, the idiom دمه خفيف / dammuh xafi:f/ can be considered as opposite to the previous ones, since it means *person with humor*.

8)نقرت مخي
/nagrat muxxiy/
Literal meaning: 'My brain is drilled '
Pragmatic meaning: This idiom describes someone who keeps insisting on the same subject

This idiom is used in a context where there are several agents at the bank wanting to get their salaries. One of the customers has kept asking several times about his turn. This led the bank employer to get angry and use this idiom to show the he is really tired of hearing the same question.

Another Jordanian idiom that might be used in the same context is أكلت راسي /?akalt ra:si/ which also describes a person who is overly insistent.

4.1.2 Requests

This section discusses two types of idioms: positive request idioms and negative request idioms. The former idioms are nine while the latter ones are three. Although the total number of idioms in this section is twelve, only seven collected idioms are analyzed.

4.1.2.1 Positive Requests

This section discusses five idioms out of the nine collected. It is important to keep in mind that the following positive idioms are used in situations to show polite requests

1) خذ الباب بإيدك
/xuð ilba:b bi?i:dak/
Literal meaning: 'Take the door with your hand'
Pragmatic meaning: This idiom is used to close the door on the way out.

This idiom shows a polite request expressed by a 38-year-old professor addressing his 23-year-old student asking him to close the door on his way out after the class is finished.

2) بضلك أخف مني
/bidhallak ?axaff minni/
Literal meaning: 'You remain lighter than I'
Pragmatic meaning: you are better than me to do a certain thing

This one is used as a polite form of request uttered by a mother when her son refused to do something for her. Therefore, she tries to convince

him by using this expression. Bearing in mind that the former idiom is used as a request, there might be a respondent to show agreement or refuse. An example of idiom that can be used as a sign of agreement is غالي وطلب رخيص /gha:li w Talab raxi:S/. On contrary, idioms like شيل الموضوع من راسك / ʃi:l ilmu:dhu:ʕ min ra:sak/ can be used to show rejection for a request.

3) شد إجرك شوي
/ʃidd ?ijrak ʃwayy/
Literal meaning: 'Strengthen your leg a little bit'
Pragmatic meaning: This idiom means come faster!

This idiom also represents a polite request which is used among friends to tell someone to come quickly.

4) الك ولا للذيب
/ilak walla: llaððiːb/
Literal meaning: 'To you or to the wolf'
Pragmatic meaning: This idiom means do you promise me to help?

This idiom is used in a context where an adult male asks his father to give him some money. Maxos (2003:14) states that this idiom means "a warmly provocative expression used when one asks a friend to do you a favor, something you really need." Generally speaking, if someone wants to respond positively, s/he should answer: خسا الذيب /xasa iliði:b/ “woe to the wolf”. This shows they are willing to help.

5) أعصر عقلك
?uʕSur ʕaglak/
Literal meaning: 'Squeeze your brain'
Pragmatic meaning: Think!

This one, on the other hand, is uttered by a mother to evoke her son to remember where he has put the key. An idiom like حرك مخك /ħarik muxak/ also means *think*. In fact, several Jordanian idiomatic expressions can be found where the word "brain" is a part of the idiom. Nevertheless, they might have completely different connotations from the former idiom. For instance, آخذ عقله /ʔaxað ʕaqluh/ means *to be obsessed by a hobby or some activity*, بياخذ العقل / bi:a:xuð ilʕaqil/ means *astonishing, amazing or wonderful*, and عقلة ناشف /ʔaqluh na:ʃif/ which describes *a stubborn person.*

4.1.2.2 Negative Idioms

This section discusses two idioms out of the three collected. The following idioms express angry requests used in different contexts.

1) حل عني
/ħill ʕanni/
Literal meaning: 'Get off me'
Pragmatic meaning: Get lost!

This idiom represents an angry request occurs in a context containing friends where one of them uses it to tell his friends that he prefers to be alone. Likewise, Mcloughlin (1988) has suggested an equivalent idiom, at the level of meaning, for this idiomatic expression in Standard Arabic, which is that of دعني وشأني /ʤaʕnni: w ʃaʔni:/. It also means *leave me alone.*

2) ورجوني عرض كتافكوا
/wrju:ni: ʕaridh ikta:fku:/
Literal meaning: 'Show me the width of your shoulders'
Pragmatic meaning: get out

This one, on the other hand, is used by a storeowner to kick children out from his market for driving him mad. Another idiom that might be similar to this one is الباب بفوت جمل /ilba:b bifawt jamal/ which also means *get out.*

4.1.3 Hopelessness

This section discusses four idioms out of the twelve collected**.** The following idioms are examples expressing the hopelessness of the speakers as they produce them.

1) خالص مع الشكر
/xa:liS maʕ ilʃukur/
Literal meaning : 'Ending with thanks'
Pragmatic meaning: This idiom means s/he is idiot

This idiom is used in a context where there is a fight and the one who used it has been attempting to tell his friend that the person he is going to fight with is an idiot and does not deserve to be fought with. Another idiomatic expression that can be used in the former context is مثل الطبل /miɵil ilTabil/ which means *empty head or stupid.*

2) بتنفخ بقربه مخزوقه
/butnfux bgirbih maxzu:gah/
Literal meaning: 'Blowing in a pierced water skin'
Pragmatic meaning: This idiom means there is no hope for something to be well or for someone to get an idea

As for this idiom, it is found in a context where friends have been gathered. One of them has used this idiom to show that there is no need to

talk with his colleague about a certain issue anymore because he will not be convinced or changed his mind.

3) ولا بطلع بإيدك اشي
/wala: biTlaʕ bi:dak iʃi/
Literal meaning: 'Your hand can get nothing'
Pragmatic meaning: This idiom means you can do nothing

This one, on the other hand, is used in a context where there is a fight between two friends. So, one of them threatens the other, jokingly, that he is going to punch him. Meanwhile, the other one utters this idiom to show that his friend is powerless and could do nothing. As a matter of fact, Moxas (2003:16) claims that Syrians prefer to use idioms like بلط البحر 'put tiles on the see' /balliT ilbahur/ and ايدك و ما تطول 'whatever your hand can reach'/ ?i:dak w maTTu:l/ in similar context.

4) بلط البحر
/balliT ilbaħur/
Litral Meaning: Pave the sea
Pragmatic Meaning: This idiom means do whatever you can, you will not be able to hurt me

This idiom is used in context where a man threats someone of imprisoning him if he is not going to reimburse the money he took three months later. This causes the latter man to use this idiom to show him that he is not afraid of what he is going to do.

4.1.4 Praise

This section discusses six idioms out of the eleven collected. It is worthy to mention that the following idioms are used in praising.

1) إيدة خفيفه

/?i:duh xafi:fh/

Literal meaning: 'His hand is light'

Pragmatic meaning: This idiom is used to describe a skilled man.

This idiom was used by an owner of a house to show that the man painted the room professionally within few days. El-Barouki (1985) argues that this idiom has a positive connotation in Syrian Arabic and refers to a person who is doing his job professionally. Nevertheless, he also maintains that this idiom has also a negative connotation when it refers to someone who steals other people's belongings. Furthermore, Al Saidi (2012: 23) argues that this idiom has only a negative connotation as it refers to "a well experienced thief".

2) من الاخر

/min il?axir//

Literal meaning: 'From the end'

Pragmatic meaning: This idiom means something or someone is fantastic

This idiom is used in a mobile phone market by a seller to show the customers that a certain brand is desirable and worth to be bought. It is also used in context when a student was wondering about the best teacher to take the course with. Therefore, one of his colleagues has used this idiom to indicate the name of the best professor.

3) دمه خفيف

/damuh xafi:f/

Literal meaning: 'His blood is light'

Pragmatic meaning: This idiom described someone who is funny or he has a sense of humor.

This idiom, which also functions as praising, is used among friends to show that they would like sitting with a certain person because he usually pleases them. This definition has also been stated by El-Barouki (1985:98) who claims that "this idiom is used to describe someone who is cute, personable, nice, easy to be with, charming and pleasant to have as company." However, idioms like /dammuh ɵaqi:l/ describes any person whose character is not liked by others. Such a person is always avoided by friends and other people because of his lack of gentleness and charm.

4) ما بتقصر
/ ma: bitgaSSir/
Literal meaning: 'You do not do little'
Pragmatic meaning: This idiom means you always do your best

As for this idiom, it is used by a classmate as a response to his colleague to show that he is grateful because he has offered a hand. An equivalent idiom, at the level of meaning, to the former one is بنشد فيك الظهر /binʃad fi:k ilthahir/ and Bedouins might express their grateful when someone offers a hand or help by using والله انك ابن أجاويد /wallah ink ?ibin ?ajawi:d/ which means highborn, son of good, respectable people or ابن اصل /?ibin ?aSil/ which is also used to praise a faithful and honest friend.

5) بحال الكشك
/biħa:l ilkiʃik/
Literal meaning: 'Like dried yoghurt with wheat' (traditional food in Jordan)
Pragmatic meaning: This idiom describes something which is very cheap

This one, on the other hand, is used among friends to convince someone to buy from a certain shop because it sells the items he wants at a low price. Bearing in mind that each idiom might have counterparts, Maxos (2003) argues that an idiom like ارخص من القجِل ' cheaper than radish' /?arxas mn ?lfijl/ can be considered as an equivalent to the idiom بحال الكشك /biħa:l ilkiʃik/, since both of them means *very cheap* or *cheaper than you think.*

6) مالي ايدي منه
/ma:li ?i:di minnuh/
Literal meaning: 'My hand is full of him'
Pragmatic meaning: This idiom shows that someone can rely on a certain person

This one is uttered in a context where there are two people talking about assigning a job to someone but one of them has had doubts that this person is reliable. Therefore, the other uses this idiom to assure that he can do it. Idioms like ظهرة مسنود /dhahruh masnu:d/ and زلمة واصل /zalama waSil/ might be equivalent, at the level of meaning, to the former idiom. Since they are used in context to describe a person who is backed and supported by family due to the size of his/her family and its social influence or due to the high-ranking positions of some members of that family that they hold in the government. Moxas (2003) argues that some Arabic countries, like Syria and Lebanon, use idioms like أيده طايلة 'His hand is Stretched out' /ʔi:duh Tailh/ which describe a person who is powerful and has connections with powerful people.

4.1.5 Dissatisfaction

This section discusses four idioms out of the eight collected. Thus, the following idioms express the feelings of dissatisfaction.

1) طلعت روحي
/Tilʕat ru:hi/
Literal meaning: 'My soul has left'
Pragmatic meaning: This idiom means I am fed up with something or someone

This idiom is used by a mother to show that she gets tired from the bad grades that her children usually get in school. It is also used by an angry person when he could not fix up the machine after several tries. As a result to this, one might state that this idiom is used with animate subjects (the children of the mother) as in the former sentence and with inanimate ones (the machine) as in the latter sentence.

2) السوق داقر/ميت
/issu:g da:gir/ mayyit
Literal meaning: 'The market is stopped/ dead'
Pragmatic meaning: This idiom is used to show the sales of the market is not that good

As for this idiom, it is used to point out to a dissatisfaction uttered by a seller to entail that he does not feel comfortable because many goods have not been sold by that time.

3) أكلت هوى
/?akalit hawa/
Literal meaning: 'I ate air'
Pragmatic meaning: This idiom used to show that a problem had occured

This idiom, which also represents a form of dissatisfaction, is used by a student when addressing his professor to show that he has not done his

exam as well as should be and hopes to have bonus marks. This actually conforms to Maxos (2003: 14) who argues that this idiom is "said when one takes a loss or suffers a humiliation". He further maintains that the expression أكل خازوق 'he ate pole' /?akal xazu:q/ might be considered as an equivalent for the idiom أكلت هوى ' I ate air' /ʔaklit hawa/.

4) أكلت اصابعي ندم
/?akalt ?aSa:bʕuh nadam/
Literal meaning: 'I ate my fingers from regretting'
Pragmatic meaning: This idiom means someone felt regretting

This idiom is uttered by a university student to say that he feels very sad because of the bad grade he has got which has led him to fail in that course.

4.1.6 Advice

This section discusses four idioms out of the eight collected**.** The following examples illustrate pieces of advice used in various contexts.

1) أرمي من ورى ظهرك
/?irmi: min wara thahrak /
Literal meaning: 'Throw from behind your back'
Pragmatic meaning: This idiom means not to be strained regarding certain problem

This idiom is used by a mother to her son to calm him down by offering him a piece of advice because he is nervous regarding life's problems and exams. Another Jordanian idiomatic expression that might be used in similar context is حط بالخرج /ħuT bilxuruj/ which means *not to pay attention for a certain problem because it might be solved in one way or another or because it might not be that important.*

2) طول بالك
/Tawwil ba:lak/
Literal meaning: 'Lengthen your patience.
Pragmatic meaning: Take it easy

This idiom is used by a friend to cool his colleague down since he feels angry regarding the bad grades he has got in the exams. This actually fits with McLoughlin (1988) and El-Barouki (1985) who say that this idiom means *to be patient or cool down*. Likewise, an idiom like الصبر مفتاح الفرج / ilSabir muftah ilfaraj/ might be used, in standard Arabic, by people in situations to cool a person who is sad, angry, upset, antagonized by others or waiting for a long time to achieve a certain cause. People usually use such idioms to calm person and make him/her feeling relaxed.

3) دير بالك على حالك
/di:r ba:lak ʕala ha:lak
Literal meaning: 'Direct your attention towards yourself'
Pragmatic meaning: This idiom means take care of yourself

As for this idiom, it is used by a mother to tell her son to take care of himself upon going out of the house. This conforms to Moxas (2003) who states that this idiom is used to tell someone to pay attention for him/herself.

4) لا تشيل هم
/la: tʃi:l hamm/
Literal meaning: 'Do not carry worry'
Pragmatic meaning: Take it easy!

This idiom, which also represents a piece of advice, is used by a father to reassure for his son not to be so nervous regarding a certain problem

because he can solve it. The idiom حط ايدك بمي بارده /huT ?i:dak bimi: ba:rdih/ is also said to someone when that person seems to be worried about handling a special and important matter. In this, the person who initiates the idiom is giving assurances to the other person that the matter is going to be easily solved.

4.1.7 Wish

This section discusses three idioms out of the six collected. The following idioms would be used in expressing wishes.

1) مثل ما ودعتوا تلاقوا

/miɵil ma: waddaʕtu: tla:gu:/
Literal meaning: 'As you saw off may you receive '
Pragmatic meaning: Hope you see your folk in good condition as they were when they left

This idiom is used by friends, neighbors or relatives in addressing the travelled person's family wishing to see the traveler(s) in a good health when they return. This conforms to El-Barouki's definition (1985: 82) which means "hope you get to see him again".

2) صحه وعافيه
/Sihha w ʕa:fiyyih/
Literal meaning: 'Health and well-being'.
Pragmatic meaning: This idiom is used to wish someone a nice and healthy meal

This idiom is used by a host wishing the guests to have had a healthy meal after they have had finished eating. This agrees with El-Barouki's description (1985) which shows that this idiom is used to express health

invocation after eating and drinking, the response to this idiom is usually على قلبك /ʕala galbak/. Arabic language, generally, and the Jordanian dialect, specifically, are rich with idiomatic expressions that are related to food. The term food as used in this study is the issue of generosity and hospitality of the Arabs in relation to eating customs. The following idioms reflect this cultural value of generosity and hospitality: حماتك بتحبك / hammatak bithibak/ which means *you arrived in the nick of time to share our meal,* سفرة دايمة / sufrah da:e:mih/ which means *may God make you able to have plenty of food in order that you may always invite others to your house,* and في العافية / fi: ilʕa:fih/ expresses *a healthy invocation after drinking and eating.*

3) كش برة وبعيد

/kiʃʃ barrah wbʕi:d/

Literal meaning: 'Frighten away and out'

Pragmatic meaning: This idiom means may bad omen keep away

This idiom is used to wish someone good luck. It occurs in a context where a wife expresses her worries and fears to her relative that her husband would die one time or another. One of her relative used this idiom to calm her down and fend against bad luck. Other idiomatic expressions that might be used in similar context and might be equivalent to the former one are كش برة و بعيد / kiʃ barh w bʕi:d/ which means *may what happened there not happen here* and بعيد الشر / bʕi:d ilʃar/ which means *may God keep the evil out from here.*

4.1.8 Acknowledgment

This section discusses three out of the six idioms collected. The following discussed idioms represent or express acknowledgment.

1) أصابع إيدك مش مثل بعض
/?aSa:biʕ ?i:dak miʃ miθil baʕudh/
Literal meaning 'The fingers of your hand are not like each other'
Pragmatic meaning: This idiom shows that people/ things are different

This idiom is used by a mother to state that each one of her children has his/her own personality although they spend most of the time together. Likewise, Moxas (2003:12) describes this idiom as "an expression used to say that people from the same family, tribe, town or country are not the same, so you should not generalize."

2) بالهوى سوى
/bilhawa sawa/
Literal meaning: 'In air together'
Pragmatic meaning: This idiom means we are in the same boat.

This idiom remarks an acknowledgment used among friends at the university level to show that they all have suffered from the bad grade that they have got in that course. Another idiomatic expression suggested by Maxos (2003:9) is اجري واجرك بالفلقة / ijri: w ijrak bilfalaqa/ which means "we both share the responsibility (for this mistake or the trouble) so don’t think you can escape".

3) الصوت بقطع
/ilSu:t bigaTTiʕ/
Literal meaning: 'The voice is cutting'
Pragmatic meaning: The voice is not clear

This idiom is used as an acknowledgment among two speakers where one of them uttered this idiom to tell his friend that the voice is not clear.

4.1.9 Satisfaction

This section discusses two out of the four idioms collected. The following analyzed idioms represent the feeling of satisfaction.

1) على قلبي مثل العسل
/ʕala galbi miɵil ilʕasal/
Literal meaning: 'Like honey on my heart'
Pragmatic meaning: being happy for doing a favor

This idiom is used in a situation where there are three participants: a seller, a customer and a friend of the seller. The seller's friend is amazed to see that the seller has sold the customer something with a low price and he asks why. Therefore, the seller answers using this idiom to show that he is pleased and satisfied to do this for this customer in particular.

2) بحال الكشك
/biħa:l ilkiʃik/
Literal meaning: 'like dried yoghurt with wheat'
Pragmatic meaning: This idiom means something is very cheap

This idiom is used among friends to convince someone to buy from a certain shop because it sells the items he wants at a low price. Bearing in mind that each idiom might have counterparts, Maxos (2003) argues that an idiom like ارخص من القجِل 'cheaper than radish' /?arxs mn ?lfijl/ can be considered as an equivalent one to the idiom بحال الكشك /bihal ilkiʃik/, since both of them means *very cheap* or *cheaper than you think.*

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4.1.10 Solidarity

This section discusses two idioms, which express solidarity, out of the four collected.

1) حبل التواصل
/ ћabil iltawasul/
Literal meaning: 'The rope of connection'
Pragmatic meaning: This idiom means to keep in touch

This idiom is used by a teacher who tries to advise his students that they need to keep in touch with each other even if the semester is finished. Another idiomatic expression shows the solidarity is في بينا خبز وملح/fi: bina: xubiz w milћ/. This has been sated by El-Barouki (1985:86) who argues that this idiom "is used in a situation where someone is praising the kind of relationship maintained with someone else".

2) أيد وحده
/?i:d waћadah/
Literal meaning: 'One hand'
Pragmatic meaning: This idiom shows a strong relationship

This idiom is used in representing solidarity among brothers to assure that they would stay together as one hand to solve a certain problem.

4.1.11 Plentiness

This section discusses one out of the three idioms collected.

1) ضارب طنابة
/dha:rib Tna:buh /
Literal meaning: 'Hitting around'
Pragmatic meaning: This idiom describes an item which is quite available

This idiom represents something which is plentiful used by an owner of a market who wants to express his pleasure because the goods are so many.

El-Barouki (1985) agrees with the description since he states that this idiom means *something which is available* and he maintains that this idiom is most probably used in context like markets or shops.

4.1.12 Threat

This section discusses one idiom out of the two collected.

1) أمسح بكرامته الأرض
/?amsaḥ bikaramtuh il?aridh/
Literal meaning: 'Wipe the ground with his dignity'
Pragmatic meaning: This idiom means i am going to hurt someone

This idiom is used as a form of threat by an angry person in a fight to warn angry person to stop reviling. Another idiom that is used to show violence is ايده والضرب /?i:duh w dharib/ which describes harsh people who favor fighting more than anything else.

4.1.13 Inquiry

This section discusses one idiom out of the two collected.

1) وين أيامك
/we:n ?yya:mak/
Literal meaning: 'Where are your days?'
Pragmatic meaning: This idiom means where have you been?

This idiom shows an inquiry used in social media, Facebook, when two friends have not met for a long time and one of them wrote this idiom to show his interest in knowing more about the latest issues that his friend has done in his life.

4.1.14 Sadness

This section discusses one idiom out of the two collected

1) حرق قلبنا
/ħaraq qalibna/
Literal meaning: 'He burned our heart'
Pragmatic meaning: We are so sad

This idiom shows a form of sympathy used in context where a child has had an open heart surgery. Meanwhile, most of his relatives expressed their sentiments by saying this expression.

4.1.15 Trying to Remember

This section discusses one idiom out of the two collected.

1) على راس لساني
ʕala ra:s ilsa:ni/
Literal meaning: 'On the tip of my tongue'
Pragmatic meaning: This idiom shows the desirability of a person to remember something but struggles to do so

This expression is uttered by a student addressing his classmate to entail that he is about to remember the name of the doctor that he has taken the course with. This actually fits with Al Saidi's idea (2003: 24) who maintains that this idiom means " be on the point of remembering but not able to do so".

4.1.16 Respect

This section discusses one idiom out of the two collected.

1) على راسي
/ʕala ra:si/
Literal meaning: 'On my head'
Pragmatic meaning: This idiom used to show respect for someone

This idiom represents a form of respect used by a person to show appreciation for someone who does his best to help him. This idiom is heard among friends, family members and even with those who are not close to each other. However, Mocloughlin (1988:48) does not agree with this definition but he would rather to define it as "I will do it right away".

4.1.17 Promise

This section discusses the only one collected idiom.

1) رح أبيض وجهك
/raħ ?abayyidh wijhak/
Literal meaning: 'I will whiten your face'
Pragmatic meaning: This idiom means that I will make you proud of me

This idiom represents a form of promising which is used by a daughter to assure her mother that she will do her best in high school in order to make her proud. According to McLoughlin (1988: 16), this idiom means "he/she did me a credit (e.g. by his performance)"

4.1.18 Complaint

This section discusses the one collected idiom.

1) ضارب إطنابة
/dha:rib Tna:buh /
Literal meaning: hitting around
Pragmatic meaning: This idiom describes an item which is quite available

This idiom represents a style of criticism used by a father to complain about the financial situation he has suffered from. Although this idiom has been used as a positive connation, it has a negative meaning in this context.

The analysis of Jordanian idiomatic expressions has shown that Jordanian Arabic is rich with idiomatic expressions that are effectively used in various situations through every day speech. In this chapter, the analysis of the fifty collected idioms reveals that there at least eighteen functions of Jordanian idioms. Moreover, since their use is so widespread the understanding of these expressions is essential to successful communication, whether in listening, speaking, reading, or writing

To conclude, this chapter covered, mostly, the main objectives of this study and the results that have been observed. This chapter analyzed the collected idioms. This was a context-based analysis, in the sense it was based on studying the pragmatic meanings and functions with regard to the context.

Chapter Five

Summary, Conclusions and Recommendations

5.0 Introduction

This chapter provides a summary, some conclusions, and recommendations for further research.

5.1 Summary and Conclusions

One of the objectives of this study was to look at the characteristics and the classifications, like Oxford Dictionary of Current Idiomatic Expression and Strassler, of Jordanian idioms. The first part (chapter) of this thesis concentrated on those aspects. The idea was to discuss the main characteristics of idioms in general and then the Jordanian idioms in specific and to check whether or not Jordanian idioms have the same characteristics that idioms in which other languages have. Thus, the empirical part concentrated on studying contexts and the pragmatic functions of the collected Jordanian idioms. In addition, this thesis takes into considerations the studies that have tackled the collected idiom as to see the similarities and the differences between them.

Chapter one came up with the facts which indicated that Jordanian idioms might have the same characteristics which idioms of other languages might have. Regarding these results, this part revealed that Jordanian idioms are group of words whose meanings cannot be deduced

from the meanings of the individual words. In addition, the structure of Jordanian idioms is more or less fixed and cannot be much modified, in sense that not all grammatical transformations can be applied to this type of fixed expressions. Furthermore, Jordanian idioms are institutionalized which means that the meanings and the functions of idioms become accepted and widely recognized in the community.

This chapter also introduced some of the traditional and universal classifications of idioms. Since these classifications are so wide and far, the study has been selective. This means that only the most remarkable and universal classifications have been chosen. The study concluded that Jordanian idioms agreed with these selected classifications.

The empirical part revealed that there are at least eighteen functions for idioms in Jordanian Arabic. Criticism is the most frequent one with 16 or 15.6% of the 102 idioms collected conveying this function, followed by request and hopelessness 12 or 11.7% each and praise 11 or 10.7%. The least frequent functions are complaint and promise 1 or .9% each preceded by respect, trying to remember, sadness, inquire, and threat 2 or 1.9 for each function.

Furthermore, it is clear that Jordanian Arabic is rich with idioms. This can be noticed through the collected idioms (in Chapter Four) where each context might have more than one idiom in which it can be appropriately used in that context.

To conclude, this study may be a good reference for those students who are learning idiomatic expressions without teacher instructions as well as it might grasp the attention for those who are interested in translation. In addition, it emphasizes the ability to understand the meaning of the idiom from the context. The hope of the authors is that this study may serve the needs of the native speakers of Arabic, generally, and non-native speakers of Arabic, specifically, who need definitions and explanations of idiomatic phrases they encounter in their reading or daily conversation.

5.3 Recommendations

This case study of Jordanian idiomatic expressions has been selective in the provided illustrative examples and the researcher would like to suggest the following for further research:

1- A suggested study on Arabic etymology to define the idiom's word background and its cultural sources.

2- A contrastive analysis study between colloquial Arabic idioms and colloquial Arabic proverbs.

3- A study which gathers the idioms that are closely related to a particular field, like marketing, medicine, and greetings.

4-Comparative study of Syrian Arabic idiomatic expressions and Egyptian Arabic idiomatic phrases.

5-A study on the linguistic and cultural relations of idioms in classical Arabic in comparison to idioms of the spoken Arabic language

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Appendices

Appendix A: List of Idioms Collected

1. Idioms Related to Criticism

	Idioms	Transliteration	Idiomatic Meaning
1	لسانه طويل	/lsa:nuh Twi:l/	his tongue is long
2	واقف على الدقره	/wa:gif ʕala iddaqrah/	'halting to an error
3	أعصابك بارده	/ʔaʕ Sa:bak ba:rdih/	your nerves are cold
4	بالها طويل	/ba:lha Twi:l/	her mind is long
5	عقله ناشف	/ʕagluh na:ʃif/	his brain is dry
6	شاد على حاله	/ʃa:dd ʕala ha:luh/	he squeezing himself
7	دمه ثقيل	/dammuh Ɵagi:l/	his blood is heavy
8	نقرت مخي	/nagarit muxxi/	you drilled my brain
9	إيده خفيفه	/ʔi:duh xafi:fih/	his hand is light
10	والله منك قليل	/wallah manak gali:l/	I swear you are not few
11	قلبه قاسي	/galbuh ga:si/	his heart is hard
12	أيده والضرب	/ʔi:duh w dharib/	his hand and hitting
13	شايف حاله	/ʃa:i:f ha:luh/	He is seeing himself
14	أكل وجهي	/ʔakal wijhi/	He ate my face
15	قاعد على قلبي	/ga:ʕid ʕala galbi/	He is sitting on my heart
16	أكل راسي	/ʔakal ra:si/	He ate my head

2. Idioms Related to Positive Request

	Idioms	Transliteration	Literal Meaning
1	خُذ الباب بِإيدك	/xuð ilba:b bi?i:dak/	take the door with your hand
2	بظلك اخف مني	/bithallak ?axaff minni/	you are lighter than I
3	شد اجرك شوي	/ʃidd ?ijrak ʃwai/	strengthen your leg a little bit
4	الك ولا للذيب	/ilak wala: lliði:b/	to you or to the fox
5	أعصر عقلك	?uʕSur ʕaglak/	squeeze your brain
6	أطلب أيدها	/?uTlub i:dha:/	ask for her hand
7	شيل الفكره من راسك	/ʃi:l ilfikrah min ra:sak/	remove the idea from your brain
8	أيدي بزنارك	/?i:di bizna:rak/	My hand in your belt
9	خلي عينك عليه	/xali ʕe:nak ʕalayh /	Keep your eye on him

3. Idioms Related to Negative Request

	Idioms	Transliteration	Literal Meaning
1	حل عني	/hill ʕani/	get off me
2	ورجوني عرض كتافكوا	/wrju:ni ʕaridh ikta:fku:/	show me the width of your shoulders
3	اطلع من راسي	/iTlaʕ min rasi/	Get out of my head

4. Idioms Related to Hopelessness

	Idiom	Transliteration	Literal Meaning
1	خالص مع الشكر	/xa:liS maʕ ilʃukur/	ending with thanks
2	بنفخ بقربة مخزوقه	/bunfux bgirbh maxzu:gah/	blowing in a pierced water skin
3	ولا بطلع بأيدك شي	/wala biTlaʕ bi:dak iʃii/	Your hand can get nothing
4	مثل الأطرش بالزفة	/miɵil il?aTraʃ bizafh/	like a deaf in a wedding procession
5	مغسل إيدي منه	/mghessil ?idi minuh/	I have washed my hand from him
6	أبعد من نجوم السما	/?abʕad min nnju:m ilsama:/	Further than the stars of the sky
7	الي فات مات	/?ili fa:t ma:t/	What has passed is died
8	بلط البحر	/balliT ̄ilbahur/	Pave the sea
9	أحترنا يا أقرع من وين نمشطلك	/?ihtarna: ya ?agraʕ min we:n inmaʃʃTak/	We are confused from where we can comb this bald person
10	حلم إبليس بالجنة	/ħilim ?ibli:s bijjanah/	the devil is dream in paradise
11	أعلى ما بخيلك اركبه	/?aʕla: ma: bxi:lak ?irkabuh/	the highest in your horse ride it
12	انبرى لساني	/?inbara: ilsa:ni/	my tongue has whittled

5. Idioms Related to Praising

	Idioms	Transliteration	Literal Meaning
1	أيدك خفيفه	/?i:dak xafi:fh/	your hand is light
2	من الاخر	/min il?axir//	from the end
3	دمه خفيف	/dammuh xafi:f/	his blood is light
4	ما بتقصر	/ ma: bitgaSir/	you do not do little
5	نورت البيت	/nawarit ilbi:t/	you have enlighten the house
6	بحال الكشك	¯ /biha:l ilkiʃik/	like dried yoghurt with wheat
7	مالي إيدي منه	/ma:li ?i:di minnuh/	my hand is full of him
8	جَمالها بخنق	/jama:lha buxnug/	Her beauty is choking
9	زلمه واصل	/zalamah wa:Sil /	An arriving man
10	بياخد العقل	/biya:xud ilʕaqil/	taking the brain
11	أعصابك بارده	/?aʕSa:bak ba:rdih/	Your nerves are cold

6. Idioms Related to Dissatisfaction

	Idioms	Transliteration	Literal Meaning
1	طلعت روحي	/Tilʕat ru:hi/	my soul has left
2	السوق داقر/ميت	/ilsu:g da:gir/ mayyit	the market is stopped /dead
3	أكلت هوى	/?akalit hawa/	I ate air
4	أكل اصابعة ندم	/?akal ?aSa:bʕuh nadam/	He ate his fingers from regretting
5	صام صام و افطر على بصله	/Sa:m Sa:m w ?afTar ?ala baSala/	He fasted and he had an onion for breakfast
6	وجهة بقطع الرزق	/wijhuh bigTaʕ ilrizig/	His face cuts livelihood
7	أعصابي تلفت	/?aʕSabi: tilfat/	My nerves are ruined
8	فرفط قلبي	/farfaT galbi/	My heart has faded

7. Idioms related to Advice

	Idioms	Transliteration	Literal Meaning
1	أرمي من ورى ظهرك	/?irmi min wara thahrak /	throw from behind your back
2	طول بالك	/Twwil ba:lak/	Lengthen your mind
3	دير بالك على حالك	/di:r ba:lak ʕala ha:lak	direct your attention towards yourself

4	لا تشيل هم	/la: tʃi:l hamm/	Do not carry a worry
5	خذ نفس	/xuð nafas/	Take a breath
6	خلي عينك عليه	/xaly ?e:nak ?ali:h/	Keep your eyes on him
7	دق الحديد وهو حامي	/dug ilhadi:d whu: ha:mi/	Strike the iron while hot
8	أمسك أعصابك	/?imsik ?aʕSa:bak/	hold your nerves

8. Idioms Related to Wish

	Idiom	Transliteration	Literal Meaning
1	مثل ما ودعتوا تلاقوا	/miɵil ma: waddaʕtu: tla:gu:/	may you see again like when you saw off
2	صحه وعافية	/Sihha w ʕa:fiyyih/	health and satisfaction
3	كش برة وبعيد	/kiʃʃ barrah wbʕi:d/	Kick out and far
4	سفره دايمه	/sufrah da:ymih/	Permanent meal
5	تشتاقلك العافية	/tiʃta:qalak ilʕa:fiyiah/	Health may miss you
6	أشوف وجهك بخير	/?aʃu:f wijhak bixe:r/	See your face in good

9. Idioms Related to Acknowledgment

	Idiom	Transliteration	Literal Meaning
1	اصابع إيدك مش مثل بعض	/?Sa:biʕ ?i:dak miʃ miɵil baʕudh/	The fingers of your hand are not alike
2	بالهوى سوى	/bilhawa sawa/	In air together
3	الصوت بقطع	/ilSu:t bigaTTiʕ/	The voice is cutting
4	رافع التكلفة	/ra:fiʕ iltaklufah/	lifting the cost
`5	انشقت الارض وبلعته	/?nʃaggat il?aridh w balʕatuh/	the ground split off and swallowed it/him
6	أبن الحكومة	/?ibn ilhuku:mah/	Son of the government

10. Idioms Related to Satisfaction

	Idioms	Transliteration	Literal meaning
1	على قلبي مثل العَسل	/ʕala galbi miɵil ilʕasal/	like honey on my heart
2	بحال الكشك	/biha:l ilkiʃk/	like dried yoghurt with wheat
3	مِن الأخر	/min il?axir/	From the end
4	اذا القاضي راضي	/?iða: ilga:dhi radi/	If the judge is convinced

11. Idioms Related to Solidarity

	Idiom	Transliteration	Literal Meaning
1	حبل التواصل	/habil iltawasul/	rope of connection
2	أيد وحده	/?i:d wahadah/	One hand
3	عزيز على قلبي	/ʕazi:z ʕala galbi/	Dear to my heart
4	من أهل البيت	/?ahil ilbi:t/	my household

12. Idioms Related to Plentiness

	Idiom	Transcription	Literal Meaning
1	ضارب طنابه	/dha:rib Tna:buh /	hitting around
2	أكثر من الهم على القلب	/?akɵar min ilhamm ʕala ilgalib/	More than worry on the heart
3	ارض الله واسعه	/?aridh allah wa:sʕah /	the land of God is wide

13. Idioms Related to Threat

	Idiom	Transliteration	Literal Meaning
1	أمسَح بِكرامتة الأرض	/?am̄sah bikaramtuh il?aridh/	wipe his dignity on the ground
2	اذا ما خليتك تندم ما بكون اسمي ()	/ða: ma: xalle:tak tindam ma: biku:n ?ismi ()	If I will not make you regret my name will not be ( )

14. Idioms Related to Inquiry

	Idioms	Transliteration	Literal Meaning
1	وين أيامك	/we:n iyya:mak/	where are your days?
2	شو في ما في	/ʃu: fi: ma: fi:/	What is there and what there is not
3	الك ولا للذيب	/iilak wala: lliði:b/	to you or to the wolf

15. Idioms Related to Sadness

	Idiom	Transcription	Literal Meaning
1	حرق قلبنا	/haraq qalibna/	he burned our heart
2	إنكسر خاطره	/?nkasar xa:Truh /	his mood is broken

16. Idioms Related to Trying to Remember

	Idiom	Transcription	Literal Meaning
1	عَلى راس لساني	ʕala ra:s ilsa:ni/	on the tip of my tongue
2	إنربط لساني	/?inrabT ilsa:ni /	My tongue is tied

17. Idioms Related to Respect

	Idioms	Transcription	Literal meaning
1	على راسي	/ʕala ra:si/	on my head
2	أستقبله بالاحضان	/?astagbiluh bil?ahdha:n/	Welcome him in your bosom

18. Idiom Related to Promise

	Idiom	Transcription	Literal Meaning
1	رح أبيض وجهك	/raħ ?abayyidh wijhak/	I will whiten your face

19. Idiom Related to Complaint

	Idiom	Transcription	Literal Meaning
1	ضارب طنابه	/dha:rib Tna:buh /	hitting around

Appendix B : The Arabic Translation of English Abstract

المستخلص

معايعة , علاء. دراسة للعبارات الاصطلاحية الشائعة في الاردنية . رسالة ماجستير, قسم اللغة الإنجليزية وآدابها, جامعة اليرموك, ٢٠١٤.

(المشرف: الأستاذ الدكتور يوسف بدر)

تهدف هذه الدراسة الى تسليط الضوء على أشهر التعابير الاصطلاحية الأردنية بالاعتماد على منهجين : منهج السياق و منهج علم المعاني. و تركز الدراسة على ما يلي : (أ) دراسة أكثر وأقل التعابير الاصطلاحية استخداماً من قبل المتحدثين (ب) دراسة السياق لهذه التعابير (ج) مقارنة التعابير التي تم تحليلها بدراسات الاخرى التي تناولت مثل هذه التعابير وقد أُستخدم في هذه الدراسة اليا تعتمد على تسجيل المحادثات التي جرت بين الأطراف .

كشفت نتائج الدراسة أن هنالك على الأقل ثماني عشرة وظيفة للتعابير الاصطلاحية الأردنية, تدرجت أهميتها بالتعابير المتعلقة بالانتقاد تليها التعابير المتعلقة بالطلب من ثم التعابير المتعلقة باليأس و التعابير المتعلقة بالمديح. كما و كشفت الدراسة بأن التعابير الأقل شيوعاً أو أهمية هي التعابير المتعلقة بالتذمر و الوعد تسبقه التعابير المتعلقة بالاحترام و المحاولة في التذكر و التعابير المتعلقة بالحزن, التساؤل و التهديد. .

الكلمات مفتاحية : تعابير اصطلاحية, سياق , علم المعاني, المعنى الحرفي.